

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"Honor the Lord with thy substance, and with the first fruits of all thine increase:
So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."*
—PROVERBS.

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A STATISTICAL VIEW OF THE WOMAN QUESTION.

BY CLARA NICOLSON.

Some writer, learned in statistics, promulgated not long since, through the daily press, the alarming discovery that the old Puritan stock was fast dying out; that three-fourths of the children born in the United States were of foreign parentage, and that the greatest want of the age was American mothers. Having found a new string to harp upon, with the persistency common among journalists, the time was taken up, first by one editor and then another, until the melancholy refrain resounded over the length and breadth of the land. At the same time, had the present generation of American girls, those "curled darlings of the nation," been asked what they considered the greatest want of the Present day, they would, with equal truth and emphasis, have responded—"husbands!"

That there is a growing distaste of matrimony manifested on the part of the sterner sex no observing person will deny; the cost of living, the alleged extravagance of women, and their own luxurious taste, all pleading in a life of single blessedness.

Far sighted and match-making mammas are recognizing this fact, and consequently are taking their daughters to Europe, where men are more plentiful and more appreciative. During the past two months all persons who are opposed to the Woman's Rights movement have been reviving those old-fashioned platitudes about prizing women "for their affection, not their intellect," and are still defining woman's sphere as the

"Sweet, safe corner of the household fire,
Behind the heads of children."

A charming position, which very few women are averse to occupying, but unfortunately these writers make no provision for the large number of women for whom there is no such fire-side. Gentlemen, what do you propose to do with the old maids? Her misfortune in being deprived of the stereotyped "fire" and "children," certainly entitles her case to respectful and sympathetic consideration.

All infants of the feminine gender imbibe with their mother's milk the notion that their greatest happiness in this life is to be attained through the

medium of the wedding ring—a magical circlet, that encloses every imaginable bliss, and typical of unending joy. This belief grows with their growth and strengthens with their strength, and long before they leave school the fair girl-graduates have mapped out their brilliant careers, varying their Butler's Analogy with analogies between their present and future matrimonial state, problems in Euclid with the more difficult problem of how to catch a husband, and Moral Science with the science of government they hope some day to establish in their own households. In short, each one builds a charming air-castle, of which she is to be the presiding genius, her sovereignty being shared always by some Adonis or Apollo Belvidere, with black or yellow moustache, whom she expects to meet as soon as she is released from her present thralldom, and whom she will immediately accept and acknowledge as "her lord, her governor, her king!"

But, alas! the young women of the present day, instead of indulging in such visions, should have been studying the census, which would at once have taught them that even if every man in the United States were ready to rush into matrimony upon the slightest provocation, there would still be some seven hundred and fifty thousand women who must, unless they emigrate to Utah, be debarred from this mansion of happiness. To tell women, under any circumstances, to "marry and they will be happy," is a work of supererogation, as no woman ever presumed to question the truth of that statement—until after she was married! To preach such a doctrine at the present time, when the supply of husbands falls so far short of the demand, is the refinement of cruelty, and deserves the attention of some feminine Bergh.

But this noble army of martyrs, or single women, whichever you prefer, being thus condemned, from no fault of their own, and doubtless much against their inclination, to write themselves spinsters, should not a chivalrous regard for their destitute condition make the superior sex end this incessant talk about women devoting themselves to their home duties,

when, "charm they never so wisely," there are no homes for them! The avalanche of old maids about to be precipitated upon the latter half of the nineteenth century will, however, serve one good purpose. It will be their duty to bury this old-fashioned theory in oblivion, and prove that, although a woman may have the misfortune to die unmarried, her life is not necessarily a failure; and it devolves upon them to show the world that women, although beautiful in the home circle, can ably and profitably fill other positions. Probably upon no other subject has so much nonsense been written as upon woman's sphere. A woman's sphere, be she married or single, is that in which her talents have fitted her to work to the best advantage. Of course, we all know it is very "unfeminine" for women to have talent, but when they are possessed of such an unusual gift, it is presumptive evidence that the faculty was intended for use. The woman in the New Testament whom Christ decreed should have honorable mention whenever the Gospel was preached, was she who had "done what she could." Could that have been said of Rosa Bonheur if she had spent her life chanting infant lullabys? And, although Harriet Hosmer would doubtless have made an excellent wife and mother, has she not achieved a higher destiny, by hewing with her mallet and chisel a new path for all women who have genius and courage to follow her? Then, too, Miss Edgeworth did the world good service when, instead of marrying and burying her talent in a napkin, because in her day it was "unfeminine" for women to write, spoke the truth that was in her, and thus exercised a salutary influence over hundreds of nurseries.

That the married woman surrounded by her little family, provided she has a husband whom she can love, honor and obey (which, with all due deference to the superior sex, does not always follow), will be the happier woman, no sensible person will attempt to deny. But that a woman must be stigmatized because she is unmarried; that any sort of a marriage brings happiness, and that all women who seek happiness in other directions are

unfeminine, is the height of absurdity. Besides, as the census assures us, "they couldn't if they would." In spite of themselves, at least half a million of women now living in this

land of happy families must remain in "single blessedness"—women so far outnumber the men. [This is a great pity, what is to be done?—Ed.] —*Ex.*

HUMILITY.

When our Savior was asked by His disciples, who was greatest in the kingdom of heaven, He called a little child unto Him and sat him in the midst of them and said, "Verily I say unto you, except ye be converted and become as little children, ye cannot enter the kingdom of heaven. Whoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven!"

The teachings of Jesus on this subject was very pointed and forcible. He not only exhorted His followers to cultivate this greatest of all traits of human character, but was Himself the most perfect example. That trait which will make us the greatest and best, most amiable and God-like is the one we should the most earnestly seek to possess. Although we should cultivate all these noble attributes which make the perfect man or woman, but first endeavor to develop the leading virtues, the moving powers of those subordinate, but none the less essential to our perfection. What spirit is more beautiful to contemplate than that of humility, meekness, submission to all things pure and just? It is the noblest feeling of the heart, one that the purified of heaven can look upon with pleasure and approbation. It invites, and is possessed of power to retain the spirit of God. Our Savior said, "Blessed are the meek, for they shall inherit the earth." The histories of past generations bear record that the Lord delights in an humble people, and he blesses them with peace and prosperity so long as they remain teachable, and humble enough to receive the instructions of His servants. But when they through neglect of prayer, would allow the spirit of pride, arrogance and harshness to creep into their hearts, He would withdraw His spirit from them

and suffer them to be scourged and destroyed by their enemies. It is so with us as individuals; if we are not meek and contrite, our Father will withdraw the light of His spirit from us and the power of the adversary will assail us on every hand.

The fault of youth, when just starting in life, filled with brilliant anticipations of a glorious and satisfactory future, is too much confidence in self, being regardless of the teachings and warnings of personal experience. They rely too much upon their own responsibility, with the idea that they can accomplish whatever they please; and too often forget that there is One above who holds their destiny in His hands. Through pride we are sometimes persuaded to accept positions for which we are not qualified. It is always best to take the lowest position until we merit a higher. "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted." It grieves the spirit of the Lord when His children set themselves up in judgment against the instructions of His servants and inspired Prophets, those whom we should daily petition Our Father in Heaven to fill with wisdom and intelligence to impart to us. A sure test of our humility is the way we receive reproof or correction for misdeeds. If humble we will be grateful to those who show us our faults, and seek to overcome them. But on the contrary, where pride bears sway, we will be quickly offended, resent censure and rise up in self-justification. Humility is founded on a just consideration of the position we hold to Him who placed us here and by whose mercies we are sustained. It arises from reflection on our own weaknesses. The most humble persons live the nearest to God, are ever unassuming, gentle and courteous.

Their presence creates a feeling of contentment and security; they are slow to censure and their aim is to promote peace and happiness. It is the possession of humility united with the other many virtues of the heart, that will save us in the presence of Him who said, "I dwell in the hearts of the contrite."

Let us endeavor to become charitable and forgiving, just and virtuous; to love God and keep his commandments, love Him with all our "might, mind and strength, and our neighbor as ourselves," then shall we perform the whole duty of man. L. T.

—*Woman's Exponent.*

WOMAN'S DECEIVERS.

A very great many young men profess to hold the intellectual powers of the fair sex at a cheap rate, and make a grand parade of their own superiority. Perhaps they are justified in doing this? We, at any rate, will not say that such is not the case. But it may be stated that a proportion of the magnificent individuals must take particular pains to hide their light under a bushel, since no ray of it worth speaking about is permitted to shine on the darkness and stupidity of the world generally. It may further be stated that it is singular in the extreme that the splendid beings should be particularly anxious to stand well in the estimation of those whom they affect to consider are of very little account. Yet so desirous are they of doing this that they will not hesitate to take extraordinary trouble to render themselves attractive in appearance and manner. Nor can you pay one of the tribe a compliment with which he will be more pleased than that of telling him he is the very deuce with the women. The creature is delighted if he can persuade himself that he has reason to think that a score or so of girls are over head and ears in love with him, and there is ground for believing that he would become exhilarated to the last degree if he were informed that some foolish damsel had pined away and died of a broken heart on his account. The fact that so long as his vanity is ministered to he is indifferent as to what unhappiness devolves upon others, affords a not altogether agreeable but thoroughly reliable index as to his character. If he had any conscience deserving of mention he would not systematically make love—directly or indirectly—

with every girl with whom he is brought in contact, but, being as he is *utterly reckless of the feelings of his neighbors*, he does his best to enslave the fancy of nine-tenths of the attractive women whom he meets under circumstances favorable to flirtation. It would be injudicious to deny that he achieves success—it may be that it would be unwise to declare that he does not obtain many triumphs—for some girls are so silly, and have such susceptible hearts, that they would become fascinated by a mopstick provided that it was skilfully set up, dressed in male habiliments, and called a man; and others, who are a trifle wiser than to be guilty of such stupidity, are still foolish enough to believe nine-tenths of what every shallow-pated noodle tells them. But, though this is so, there is cause to hope that the career of the would-be ladies' darling is not one of uninterrupted success, and that he is not the object of so much admiration as he generally imagines. Occasionally he receives a prompt and decided check from ladies who have no wish to be made fools of, or to suffer in reputation, however slightly, in order that he may be glorified; while not a few females play up to him before his face and pour unmeasured contempt upon him behind his back. Nor is it surprising that they should do, for he gives them every reason to think that he is a shallow and egotistical fool. His conversation consists of a series of inanities, ridiculous compliments which are as insincere as they are in bad taste, and melancholy jokes which consist for the most part of ill-natured speeches at the expense of some unfortunate victim or other. He seldom assumes that his

lady friends have brains enough to understand anything except the most superficial matters, and when he does venture to touch on the last new book, new picture, new play, new parson, or new sensation, he merely repeats the cant jargon which is current in the set in which he moves, and which frequently condemns what is good and praises what is bad. Besides his manner is affected, he wears on his face an everlasting grin, and he is dressed up in such a fashion and has such a slinking way about him, that he appears altogether as much unlike a genuine man as he could well do. For the rest, he lowers the moral tone of those with whom he associates, and scoffs at everything in which people of correct feeling take an interest.

Perhaps he associates to a great extent only with those who are the inferior members of their sex. At any rate, one would think so from the manner in which he is in the habit of talking about them. His criticisms are free and candid to the last degree. Florence Glitterington he will tell you is a nice girl in her way but "fast," and with a dickens of a temper. On the other hand, he will inform you that Angelina Sleepington is awfully quiet and slow, but not so bad to spoon with for a change. At the same time he will persuade you that he could wed either of the damsels if he chose, and, perhaps, he will inform you with an unctuous chuckle that both of the deluded females think that he is going to do so, giving you to understand, however, that he is too old a bird to be caught with chaff, and that you will not find him falling into the pitfall of matrimony in a hurry. It may here be remarked that he is in the habit of generously giving long exordiums on the folly of marriage, which generally receive a chorus

of approval. As regards the appearance of his lady friends he criticises it as he would that of a mare or the points of a dog. Girls who are fat and girls who are lean, girls who are tall and girls who are short, are alike the victims of his witty (?) sallies. The fact that he has flattered them to their faces and, according to his own showing, made very pronounced love to them, does not prevent him from being funny at their expense. Perhaps, however, the maidens may be comforted when they are assured that his praise is frequently even less to be desired than his ridicule.

The deceiver is always to be found lurking about in those places in which women mostly congregate. An experienced eye can pick him out from a crowd at once. Sensible men neither like nor respect him, and there is small reason why they should do so. Presumably, because he wastes so much time in dancing attendance upon women in general, if not in particular, he has no time to devote to pursuits by which he might obtain an enviable reputation. Besides, there is nothing thoroughly manly in him. Nor is this all that may be urged to his detriment. Often he is something more than a conceited and addle-pated beau. It happens occasionally that he does not devote himself altogether to females in his own rank of life, but pays a great deal of attention to those who are "beneath" him, with most unfortunate consequences. Yet in spite of this fact he is tolerated in society. Why so? There must, surely, be something "rotten in the state of Denmark when a Ladies' Darling who, in addition to being offensive in the eyes of people of common sense is known to be vicious, is not made to feel the weight of popular reprobation.—*Liberal Review*.

"THE WORLD OWES ME A LIVING."

BY ROLLO.

Now, Mr. Fold-up-your-hands, the world owes you not a single cent! What have you done these thirty years, but consume the products earned by

the sweat of other men's brows?

"You have ate and drank and slept—what then?

Why ate and drank and slept again."

And that comprises the sum total of your existence—and yet “the world owes you a living!” If, as you say, that the world owes you a living, you must have done something for the world to render it your debtor. Is there any family in distress that you have befriended? Any products that you have created? What miseries have you alleviated? What arts have you perfected? You answer “None!” Then if you have not, there never was such an absurd idea. The world owes you a living, and yet you have done nothing for it! You have been a tax upon the world from the beginning of your existence; and, unless your ideas change, you always will be so. Think over the good that (with the means you have spent in folly) you might have done for the poor and suffering. Think of the many little things that you might have done which would have brought comfort to many a fireside, and in the future brightened your path by your knowing that you alleviated the sufferings of those who were in need.

Instead of the world owing you, it is your creditor to a vast amount; and the amount for which you stand indebted to the world is more than you will ever have it in your power to liquidate. You owe the world the labor of your strong arms, and all the skill in work they might have gained; you owe the world the labor of that brain of yours, and the sympathy of your heart; in short, you owe the world the whole of the moral and intellectual capabilities of a man. Arise, then, from that dreamy, do-nothing state of slothfulness in which you are living, and let us no longer hear the false assertion that the world is owing you, until you have done something to satisfy the just demand to which we have referred. Do something to raise the poor and lowly from their uncomfortable position; remembering that if it were not for the help you have received from others, you would be perhaps in a worse condition than they.—*Juvenile Instructor.*

ADVICE TO YOUNG MEN.

An old man who has seen much of the world and its mutations writes as follows: “Old men for council and young men for war,” was an honored proverb of the ancients. The difficulty is that while old men are almost invariably capable of giving excellent advice, young men have a decided aversion to receiving it. They are so full of fire, health, hope and ambition that they regard old men as cynics, spurn advice, and choose rather to follow their own wild inclinations, impulses and fancies, than to carefully heed the matured wisdom of others. Thus they often do themselves irreparable wrong. Life is a grinding mill, and those who have worried pretty nearly through it can seldom fail to be qualified for wisely advising beginners. The principal portion of all the ill luck, anxiety and misery we have is the result of our own imprudence or mismanagement. How much of it might be avoided by forethought or by taking timely advice.

How important to make not a single false step; to never move from impulse, but only from protracted reflection; to study every inch of our pathway; to premise the possible result of every stroke in life's battle; to do nothing whatsoever, however simple in character, without completely comprehending it in all its consequences and bearings. The most trivial actions often lead to great harvest of weal or woe. No one should enter upon any enterprise or any new labor, or undertake any performance, without first seeking the guidance of the Lord and his blessing upon it. By making that a rule much evil and sorrow will be avoided.

“Be not wise in your own conceit.” Consider the counsels of others, and whatever you undertake in wisdom, “stick to it.” If you till the soil, work at a trade, drive team, write for the press, go on a mission—if you do anything at all that the Lord requires, or that your brethren and sisters are

willing to pay for, "stick to it." The years fly swiftly. They are soon gone, and however hackneyed the observation, time is really money. Every year has its market value, in proportion to its capacity, intelligence, opportunity and application of each individual. Improve it to the utmost. Stick to whatever you are at, when right, and do it with a will. Don't be led away by romantic ideas, by absurd

ambitions, by preposterous fancies. Be brave, be patient, be persevering. Not on the battle-field is the loftiest heroism displayed, but in quiet places where human applause never reaches—where nobody knows of or cares for the struggle—where poets and historians are uninterested, "Act well your part—there all the honor lies."—*Juvenile Instructor.*

Value the friendship of him who stands by you in the storm; swarms of insects will surround you in the sunshine.

An action cannot be perfectly good, unless it be pure in its motives; that is, unless the motives be virtuous and free from any mixture of evil.

RULES FOR NERVOUS PEOPLE.—Avoid working beyond your strength, responsibilities or capacity; avoid all avoidable worries, and unwholesome excitement or dissipation; seek the society of healthy, kindly, sensible people. Your occupation should be useful, healthful and fairly remunerative. Live as much as you can in the fresh air without exhausting your strength. Wear light clothing, to allow the access of air to the skin. Take occasional cold baths. Use vegetable food with your diet, and while you partake of your food, be surrounded by cheerful influences, and it will be more likely to agree with you.

MACAULAY'S MOTHER.—Lord Macaulay, the great essayist and historian, wrote these words: "Children, look in these eyes, listen to that dear voice, notice even the feeling of a single touch that is bestowed upon you by that gentle hand! Make much of it while you have that most precious of all gifts, a loving mother. Read the unfathomable love of those eyes, the kind anxiety of that tone and look, however slight your pain. In after life you may have friends, fond, dear, kind friends, but never will you have again the inexpressible love and gentleness lavished upon you which none but your mother bestows. Often do I sigh in my struggle with the hard, uncaring world, for the sweet, deep security I felt when of an evening, nestled in her bosom, I listened to some quiet tale, suitable to my age, read in her tender untiring voice. Never can I forget her glances cast upon me when I appeared asleep, never her kiss of peace at night. Years have passed away since we laid her in the old churchyard, yet her eye watches over me as I visit the spots long since hallowed to the memory of my mother."

A SLEEPLESS SECRETARY.—The following story is told of Sir Evan Nepean, formerly Under Secretary of State of Great Britain: One summer night he was affected with an unaccountable sleeplessness, and, being quite weary of lying awake, he got up, dressed, and went out at 3 a.m., strolling aimlessly, more from daily habit than anything else, down to the Home-Office. Entering his private room, his eye caught the following entry in a memorandum-book: "A reprieve to be sent to coiners ordered for execution at York." Although he knew that he had done his own part of the business, he was seized with a nervous uneasiness, fancying that perhaps the other people had not done theirs. The feeling was so strong upon him that he called up the chief clerk in Downing Street, who said that he had sent it to the clerk of the crown, whose business it was to forward it to York. "But have you his receipt and certificate that it is gone?" "No." "Then let us go at once to his house in Chancery Lane." They did so, and found him in the act of stepping into his gig for a country holiday. He had forgotten the reprieve, and left it locked up in his desk. The fleetest express procurable was dispatched, and reached York just as the criminals were mounting the cart.

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MONDAY, DECEMBER 6, 1875.

MARRIAGE.

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THE subject of marriage is one of vast importance. Every person born into the world is interested in the great question, past, present or prospective. It has been one of the social problems of all times, it is still a point of discussion. The relative position of the sexes—the privileges of man and the rights of woman are topics of much interest to-day. In a single or married state, we maintain that a woman has equal rights with man in the generalities of life. That she is, politically, eligible to office—should enjoy the franchise—have a place in the schools of law—physic and chemistry. Should have the right by custom—that the Queen of England has—namely, to propose marriage to the man of her choice, to hold property in her own name, married or single. We could not, however, place her in the Priesthood to exercise authority over the man, for in spiritual government God is the head of all—man is the head of his own family—this is the true order—it cannot be changed.

The association of the sexes without law or a binding covenant is a pernicious, dangerous, and an abominable practice, fraught with death. Law should confine the tempting—common woman in a house of correction till she is thoroughly reformed. Man when found to be a participator or an accessory to her crime—unchastity—should be severely punished. Fornication and adultery is the loathsome leprosy of modern society. Not only do we find lewdness *broadcast* everywhere in Christendom, but in the secret chamber it revels in midnight gatherings, and puts to shame even the base orgies of Paganism. The moral pestilence appears in America in a new phase. Free-lovism is a lecherous reptile. It is subtle in its operation, but very deadly in its results. There is a charm in the theory of the new school which intoxicates the young student, who falls an easy victim to the hell-born system. We view *Woodhull and Claflin's Journal*, and other papers of the same class, as we do a cess-pool. Alas, how many noble youths and fair girls have been ruined by frail, unhappy and sensuous women. The grain of truth they artfully mix with their cup of poison, renders it palatable, hence the rapid growth of this hydra headed evil in the West. Indiscriminate, illicit intercourse is ruinous to the best interests of society in every way; it breaks the marriage vow—violates chastity, and brings down the human family to the low level of the brute beast, for it deprives the child of a knowledge of its father—depraves the soul, and contaminates the body with horrid disease.

"And the daughter of any Priest, if she profane herself by playing the whore, she *profaneth her father : she shall be burnt with fire.*"—(Lev. xxi, 9.)

"Do not prostitute thy daughter, to cause her to be a whore ; lest the land fall to whoredom, and the land become full of wickedness."—(Lev. xix, 29.)

"Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die : because she hath wrought folly in Israel, to play the whore in her father's house : so shalt thou put evil away from among you."—(Deut. xxii, 21.)

"A bastard shall not enter into the congregation of the Lord ; even to his tenth generation shall he not enter into the congregation of the Lord."—(Deut. xxiii, 2.)

Whoredom, under any name—in any guise, is the same evil as in the days of Moses, and if permitted to thrive in its corruption, would soon overwhelm the world with abomination, and reduce society to chaos—confusion worse confounded. We ask for legislation to abate the nuisance—for law to stop the course of the damning sin.

All nations have viewed marriage more or less in a solemn light. There is a sacredness about it in its innate purity which even the most dissolute acknowledge and revere. We have even heard of courtesans, who have scornfully rejected criminal association with men whom they found, upon inquiry, were married and the fathers of families ; To-day, however, many people consider marriage to be nothing more than a civil contract—this is a grave mistake. It is a sacrament, and as such we accept it, with its sacred and ever-binding obligations.

The Roman Catholic Church pronounce marriage a sacrament, but we fail to see the consistency of *their* doing so, seeing that *they forbid the priest to marry*, for being a sacrament it confers special grace on the recipients of the same, which of course would make the married *lay* members of their church *holier* than the *priests* and *nuns*, they being deprived by canonical law from partaking of this special means of grace (?) We leave this paradox to Bible logicians. That it is of special importance in religion we all know, for it is written, "Neither is the *MAN* *without* the *WOMAN*, neither the woman *without* the man in the Lord."—(1 Cor. xi, 11.)

What a vast difference between the Pope's dogmas and the legislation of Moses.

Rome :—"Priest, thou shalt have no wife at all. Lay man, thou shalt have but one wife. Nun, thou shalt have no husband forever. And if ye abide not in this teaching, ye shall be damned everlastingly."

Mount Sinai :—"If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger : her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

"And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

"And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

"Then the elders of his city shall call him, and speak unto him ; and if he stand to it, and say, I like not to take her ;

"Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

"And his name shall be called in Israel, The house of him that hath his shoe loosed."—(Deut. xxv, 5—10.)

Spit in his face. What a disgraceful position for an Elder in Israel; when he failed in the performance of a sacred duty.

"If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish."—(Exod. xxi, 10.)

The husband when in polygamy shall not be partial—but treat all his wives alike.

"And he that is the High Priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

"Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the Lord.

"And he shall take a wife in her virginity—he shall take a virgin of his own people to wife."—(Lev. xxi, 10, 12, 13, 14.)

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: And ye shall be unto me a KINGDOM of PRIESTS, and an holy nation."—(Exod. xix, 5, 6.)

For many centuries past monogamy has been the practice of professedly Christian nations. Rigid laws have been enacted and enforced in all parts of Christendom in order to carry out this practice of single marriage. In the case of Henry the VIII, "Defender of the Faith," however, we honestly think it would have been more creditable to humanity to have permitted him to practice polygamy by law. It would have been much wiser and much better for the Pope of Rome, Henry's spiritual pastor—to have granted him this "indulgence" than that the English king should have imbrued his hands in innocent blood—by murdering one wife, in order to be enabled to marry another. The course the times permitted him to take and which was sanctioned, is only equalled in barbarity by that of a cannibal prince, as the story goes, who having eight living wives when convinced of the truth of Christianity by a zealous monogamic missionary, being told he must "get rid of seven of them before he could be baptized," killed and eat the prescribed seven, and then presented himself to the minister as a proper candidate, for baptism, exultingly exclaiming, "I've done as you told me." But from the "Ghostly Father" nothing of the kind could be expected. A sect of bigoted religionists who in the first age of its existence, in its iniquity, wilfully expunged from the word of God, "many plain and precious things"—who in direct opposition to God's own word that it was not "good, that the man should be alone," "Be fruitful and multiply and replenish the earth," enacted laws compelling him to "be alone," "forbidding him to marry," as St. Paul says that apostate Christians would do—(1 Tim., 4, 3,) on pain of eternal damnation—for, for a priest, or a nun, to marry, is to commit "mortal sin." A hierarchy taking this anti-scriptural position—prohibiting the Priesthood from marrying, would be also rigidly exclusive in its discipline touching the laity. The one-wife—

system—as we now find it, is an out-growth of Popery. The monogamist in its defence can only fall back to the decisions of Romish councils and Papist bulls, and from thence to the Gog and Magog of idolatrous and unnatural Paganism, where Roman Catholics first found it; for plural marriage was always the law with the people of God, by commandment of God, although many righteous men have never entered into it, in this life, seeing it is optional—except when its observance is imperatively commanded by the Almighty, as it is in this dispensation of the fulness of times, of the Latter-day Saints.

We have only one instance on record where the Lord suspended the law, and withdrew this privilege from His people, and that is found in the second chap. of the Book of Jacob, 6th and 9th paragraphs. A commandment being given to the “fathers” of the Nephites, prohibiting the practice among that people; which command they broke in taking more wives than one contrary to the commandment, and so placed themselves under great condemnation by so doing, and were consequently committing great sin in the sight of the Lord, for which they were severely rebuked by His faithful servant the Prophet Jacob. But even here the Lord reserved to Himself the right to restore the law, for it is written, “*If I will, saith the Lord of Hosts, raise up seed unto me, I will command my people.*”

The strength of tradition is so great in Christendom in favor of a man's having but one wife, at the same time, that plural marriage is denounced as a crime, and the law makes it a penal offense. As marriage however, is a sacrament, the secular power has no right to enact laws relating to the ordinance, or to interfere with the marital relations of mankind in any way whatsoever. But tradition is not the law of God, and therefore laws antagonistic to righteousness, enacted on the strength of tradition and through the baneful influence of a hireling priesthood, are not to be accepted by the Church of Christ.

Polygamy, the practice of having more wives than one at the same time is a very ancient institution, with the Lord's people, and has been commanded by God; and approved by Him when men have practiced it in righteousness “at sundry times and in divers places” from the earliest history of the Church.

It may be argued that in the beginning, the Lord made one man for one woman; and one woman for one man—Adam and Eve: that if he had designed to establish plural marriage among His people, He would have certainly introduced it to man in the Garden of Eden. In reply we say that *the celestial law of plural marriage is eternal, but not always in force*. The Lord foreseeing that man would fall, and that the children of men would become corrupt, held this law in reserve for to meet the inevitable emergency consequent on his transgression. Bachelorism—a determination not to marry at all—is the feeling of millions of men—thousands are rendered incapable by accident—hundreds of thousands by trade or profession are deprived the privilege of marrying—look at the standing armies of Europe for instance. By the census tables before us, we find that the birth-rate is about equal, males and females. From other census tables we discover that in consequence of the different pursuits in life there are a great surplus of women in the land for whom there are no husbands. Now man may be unjust, but God is always just and impartial in His legislation for the sons and daughters of men. Therefore when He finds that man whom He made upright, has “sought out many inventions, and that amongst those inventions there is the Catholics' celibacy and Protestant's wilful neglect

of woman; He interposes His authority at a set time, in order that women may fulfill the law of their creation, and be redeemed by righteous men; and the only way in which this can be accomplished is by again revealing the celestial law of marriage, and ordering its strict observance, making it obligatory on the part of good men, in heaven's economy, to save the good women.

But believing as the Latter-day Saints do, in the patriarchal order of marriage—we wish it to be distinctly understood that no Elder of the Church can put in practice this principle of the Gospel in Babylon, and retain his standing in the Church. That any member outside of Utah who would thus offend, and disregard the discipline of the Church, and marry a second wife, during the lifetime of the first wife, would be excommunicated from the Church. Neither has any married Elder any lawful right to make a covenant with a woman to become his wife on arriving in Utah. We advise all to be very careful and watchful in this matter.

In Zion every woman is perfectly free to accept or refuse an offer of marriage. And even there they do well to be duly cautious, and to exercise the privilege which they enjoy. Affection and honorable motives are pre-requisite to insure happiness in wedded life. A people can never prosper where divorce is a common occurrence. If we have united households, we have united cities—we have a united nation! Any practice which has a tendency to destroy natural affection is in its very nature calculated to drain love from the soul and to sap the foundations of society. Divorce is an evil of the greatest magnitude. It is wise for all to be very careful in selecting partners for all time and for all eternity. Certain spirits will be happy together—they are alike in disposition—in sentiment—and so sweetly unite with one accord, to love each other—two souls blended in one—their holy union will be eternal and more than two, united in one, shall be exalted for ever!

The Apostle Paul gives the Saints some excellent advice in the following manner:—

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?”

“And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?”

“And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

“And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”—(2 Cor., 6, 14—18.)

There is an evil in Israel this day, for there are daughters of Zion who having received their endowments, yet, incline their hearts to unbelievers. Now if they forsake their God, their people and make shipwreck of their faith in order to pollute themselves with wicked men, they will be lost—eternally lost, unless they repent before it is too late. We do not know that a woman can do a meaner thing than marry a man not in the Gospel covenant, and opposed to the *Work* of the Lord. She violates her covenants—transgresses the law of

God, and prostitutes her spirit and person to the foul embraces of a sinner. She stains her fair name—angels withdraw their guardianship. Such persons feel no affinity with noble spirits—they rather shun than seek their faces in the purifying element which ever surrounds them. Their lamp is gone out and they feel more at ease in darkness than in light.

Young men, do not marry out of the Church. If you select—preserve—be true—and gather with your betrothed to Zion.

If you are already "unequally yoked together" be kind to your companions—pray for them—pray fervently and without ceasing: peradventure God may bestow His Spirit and they may be brought to a knowledge of the truth. The Lord is very merciful, not willing that any should perish, but that all should come to repentance and be saved. Covenants made in ignorance and without authority, will not be binding after death. The Lord will be gracious to those who have erred for lack of knowledge. But He would not have His daughters when once delivered from bondage, fall into the same error again. He delights in the integrity of His children.

Let all give their hearts to God, and trust in Providence. Be men and women, full-hearted in the cause of Christ. The truth is worth the sacrifice of all things. Saints, seek to marry true and honorable men—seek to marry pure and virtuous women. Blessed are they who unite in wedlock understandingly—with pure love to cement their happy union. What is earth without some one to love? What would heaven be without a bosom friend? Wisely has the Lord decreed that husband and wife shall dwell together, eternally, in the mansions of glory.

E. H.

NOTE.—In our articles on the resurrection and marriage, we have reasoned individually upon opinions, ideas, facts and principles connected with these important subjects, and so leave them for all to form their *own judgment* and draw their *own conclusions* where DIVINE REVELATION is not quoted. *What God's word says all must believe.* Man will be literally resurrected—the atoms forming our present bodies will be reorganized by the power of God, in the resurrection. Plural marriage is ordained of God. How all things will be accomplished we know not at present, seeing we are like the Church of Christ in Paul's day, "We know in part and we prophesy in part: but when that which is perfect is come, then that which is in part shall be done away."—(1 Cor. xiii, 9, 10.) We have knowledge that God lives; and will save all that come unto him in sincerity. Receive faith, repentance, and baptism for the remission of sins—the sincere milk of the word—then "go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God. Of the doctrine of baptisms, and of laying on of hands, and of resurrection, of the dead, and of eternal judgment. And this will we do, if God permit."—(Heb. vi, 1–3.) "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."—(Isa. xxviii, 10.) "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works."—(2 Tim. iii, 16, 17.)

"For our conversation is in heaven; from whence also we look for the

Savior, the Lord Jesus Christ: who shall change our *vile body*, that it may be fashioned like unto his *glorious body*, according to the working whereby he is able even to subdue all things unto himself."—(Phil. iii, 20, 21.)

In a quotation from Job, on page 649, read *reins*, instead of "veins." On page 651, we used the word "die" in the sentence, "will not die"—meaning that the body will not decay or be dissolved when "changed in the twinkling of an eye." On page 680, for "*zenith of perfection*," read *highest state of perfection*. On page 681, read sustaining the same, instead of "replenishing the same;" this conveys our meaning more clearly to the ordinary reader.

In alluding to St. Paul's grain-of-wheat illustration of the resurrection, page 682, we wish it to be understood that we used it as a figure: to show that it is as natural and consistent for the *component parts of the body to be brought together again, and form the reserrected body of man*, as for trees to be produced, where seed is sown, by the unchangeable laws of nature.

If any idea or paragraph is not understood, we shall be pleased to answer all reasonable questions by letter; at the same time our readers will bear in mind that opinion is not doctrine, nor so designed. Truth is all in all! Controversial points we leave to the logicians. *Divine Revelation* we leave to the Saints.

The key of the resurrection will be revealed in the due time of the Lord—just when it will be required for the redemption of the soul. In the meantime we experience much joy in anticipation of so glorious an event; and in the fullness of our faith, and fervency of our spirits, we cannot refrain from expressing our feelings and praising the Lord!

"The just shall live by faith!"

E. H.

APPOINTMENT.—Elder Rees R. Llewellyn is appointed to be a Traveling Elder in the Welsh Conference.

RELEASE AND APPOINTMENT.—Elder James Sharp is released from the duties of a Traveling Elder in the Glasgow Conference, and is appointed to assist in the Liverpool Office.

OUR YOUNG FRIENDS.

RESPECT for age is a virtue that should be cultivated by the Latter-day Saints. It is a beautiful sight to see young people showing honor to those in years. Boys and girls who do not reverence aged people are not likely to pay respect to their parents: and it is easily told in a community by the manners and deportment of children whether parents are honored or obeyed or not, or whether authority of any kind is respected. When we see young people in company choosing the best seats for themselves and leaving the poorest for their seniors to occupy, we have but a low opinion of their training or of their hearts. Such conduct gives evidence of a selfish disposition, and it is apt to manifest itself in many different ways. When persons of this kind go to table you will see them selecting the best of everything, entirely regardless of others, however aged or honorable they may be; so with everything else where there is a preference, if they can get the first choice, they are sure to take it. A boy who cultivates such a disposition as this, becomes a selfish and unfeeling man, makes but a poor husband and a very indifferent father. A girl who takes such a course is not a desirable person for a wife, and unless she changes in her disposition, she will not enjoy an honorable or desirable old age.

Among the children in this Territory there is generally a disposition to respect

and honor old age ; yet there is room for great improvement in this respect. There are many who do not respect old age as they ought. We have sometimes blushed for young people in company when we have seen them, upon entering a room, walk up to the easy chairs and take possession of them while aged ladies or aged gentlemen, old enough to be their mothers or fathers, were obliged to take a less comfortable seat. Such conduct is always a mark of bad breeding. No gentleman or lady will be guilty of such conduct. In this respect we may learn something from the Spartans, a people who lived ages ago, and whom the Christians of this generation call pagans or heathen.

We are told that one of the lessons oftenest and most strongly inculcated upon the Spartan youth, was to entertain great reverence and respect to old men, and to give them proofs of it upon all occasions, by saluting them, by making way for them, and giving place for them in the streets, by rising up to show them honor in all companies and public assemblies ; but above all, by receiving their advice, and even their reproofs with docility and submission. By these characteristics a Spartan was known wherever he came. If he had behaved otherwise, it would have been looked upon as a reproach to himself and a dishonor to his country. An old man of Athens going into the theatre once to see a play, none of his own countrymen offered him a seat. But there were several Spartan ambassadors in Athens at the time, and they were at the theatre, and when the old man came near the place where they and their retinue were sitting, they all rose up out of reverence to his age, and seated him in the midst of them. Therefore, there was reason for the remark that old age had nowhere so honorable an abode as in Sparta, and that it was an agreeable thing to grow old in that city.

The Spartan method of training their children was in this and some other respects very good. That people rightly considered that the surest way to have citizens submissive to the law and to the magistrate, in which the good order and happiness of a state chiefly consists, was to teach children early, and to accustom them from their tender years, to be perfectly obedient to their parents, their masters and their superiors.—*Juvenile Instructor.*

DISTRICT MEETING,

HELD IN THE TEMPERANCE HALL, GROSVENOR STREET, MANCHESTER, SUNDAY,
NOVEMBER 21st, 1875.

Elders from Utah on the Stand : —
A. Carrington, President of the European Mission ; E. Snelgrove, President of the Manchester Conference ; Elders E. Hanham, and E. I. Young, from Liverpool Office ; T. Callister, Traveling Elder of the Liverpool Conference ; Elder W. H. Maughan, President of the Birmingham Conference ; Arnold Goodliffe and W. W. Taylor, Traveling Elders in the Manchester Conference. Local Elder, John Miller, President of the Manchester Branch.

2.30 p.m.

Meeting called to order by Elder Snelgrove. Choir sang, "High on the mountain tops." Prayer by Elder Goodliffe. Choir sang, "How beautiful are their feet."

Elder W. H. Maughan, in addressing the congregation said : He de-

sired an interest in the faith and prayers of the Saints. Shewed the necessity of Revelation from God, as without it we could not obtain eternal life. He had not come to England for ease and comfort, but to preach the Gospel of Jesus Christ. Had been a resident of Utah for the last 27 years. Bore testimony to the truth of the latter-day work, and to the integrity of the Saints in the mountains. Exhorted the Saints present to manifest their faith by good works, and set an example worthy of imitation.

Elder E. Hanham said : It gave him pleasure to meet with the Saints, for the purpose of receiving instruction in the principles of the Gospel. Said it was necessary that we should sustain each other by our sympathy and love, and as soon as possible gather to the head quarters of the Church, so